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There :

Give love, and love to your life will

A strength in your utmost need: Have faith, and score of hearts will Their faith in your word and deed.

Give truth, and your gifts will be paid And honor will honor meet,

A smile that is just as sweet!

Give pity and sorrow to those who You will gather in flowers again, The scattered seeds from your thought

Though the sowing seemed but vain. For life is the mirror of king and stave, 'Tis just what we are, and do.

Then give to the world the best you And the best will come back to you.

Levi Seeley, in the Educational Review, New York. Condensed for Public Opinion.

earnestly resisted such action, many others were content with the drift of public opinion, arguing that all deno-minations would be satisfied with such a solution. No one will claim that the anticipated result has been obtaineddeeper things of life, to say nothing

ago. I sent circulars to about 400 per-sons in different parts of the United States. I received replies from about state and city school superintendents. We now make answer: It belongs to the privilege of repenting.—Christian to religious confession, 37 were Methodists, 12 Baptists, 57 Presbyterians, Congregationalists, 1 Reformed, 13 Friends, 6 Episcopalians 3 Catholies, 1 Moravian, 4 Disciple, 3 Unitarians 5 "Liberals," while quite a number most cases I knew nothing of the reli- tion." gious preferences of those addressed. I sought for an expression from all classes of representative men and women.

In response to the first question: "Is religious education necessary to a properly developed character?" there were 196 answers in the affirmative, one in the negative, and five modified. The next four questions, which are the first, seek to discover if American youth are receiving such education through the church, the Sunday-solool, the home, or any other age y. There are thirteen affirmative answers to No. 2, six to No. 3, five to No. 1, and six to No. 5. All the rest of the answers 1 have classified as "no," or " partially. the Sunday-school, and the nome, express the opinion that the work is par tially done. For instance, Dr. John Hall says: "The church is doing her best in the Sunday-school; but many lives of men and women in the service children are not in it." President of God and humanity. Christian enwhich he says the church "is doing its is divine life in motion. It is pure part—not always wisely or well, but love on fire. It is faith inspired. It Home is not at its best. In many cases

The sixth question: "Is religious ship?" met with answers as follows- strikes like lightning. It pours like being. Look down from Thy holy Affirmative, 156; negative, 1; modified, 26. The most of the answers were an unqualified "yes." Some of the modified answers are practically affirmative, as will appear. I quote a few: tains; shatters the barricades of hell. "Yes, I think so; it is certainly desir- It presses toward the mark and to mortal beings, to show compassion able."-President Draper. "It is. The safety of the republic depends on individual character."-Dr. "In the broadest sense of 'citizenship, "-Nicholas Murray Butler. yes."-Nicholas Murray Busies.
if of the right character-I mean if it is really religious and not merely theological."-Super atendent Balliet. The position on one's self. No honest man have thirsted for human blood fr m answers to No. 7 are even more inter-

home is doing nothing."

Question 7 is:"If so,ought the state to provide it ?" Affirmative, 85; negative; 64: modified, 40. It was a matter bulating the answers, to find that a praying must believe in God as doing of thos who rise against us, that is large a number have come to the bellef that the state ought to assume some responsibility in the work of religious state's keeping "hands off," as a Caof those favoring such education, the

should protect it, but not enforce it. responsibility before the risks of indi-The most it can do is to authorize the reading of the bible in the schools."—

Judge Fancher. "The state ought to against both brain and heart, goes

John Hall. from answers to the remaining ques- petual impulse of his moral nature. And a smile that is sweet will sorely teach doctrines and creeds, 45 would practical "must." It will not do to understand the word "temperance" in its -(Madeline S. Bri res, in Demorest's. Religious Instruction in American quite a number, and also that church and state are separate in this country. Schools.

One hundred and twenty-four would favor a trial under certain limitation-46 would not give it a trial, and 12 pronounce its introduction an impos-A few years ago state legislatures ous instruction as a theory, positive y cerity. We can be as easily duped by vied with each other in placing upon and emphatically oppose any attempt curselves as by any designing villain.

Young people are deplorably irrev. show a more alarming condition of impulse, and our consciences will be erent and careless concerning the things than even the most pessimistic sensitive to every departure from the deeper things of life, to say nothing of the graver and more criminal tendences. Then the dense ignorance of sacred history and the teachings of the Bible is simply appalling. In an entrance examination of one of our colleges, in 1896, 22 extracts from Tennyson were selected in which Bible references were made. Such common this Christian land who receive practically no religious instruction! For both first part of the calculations based upon the last report of the commission-the commission-the sunday-school a little less than if the ough ignorance or impetuousness we fall into sin. Peter sinned prievously and fell very far. He came where he might well discredit his own strongth and where the doubts of his brethren were fully justified. Jesus this Christian land who receive practically no religious instruction! For but few parents who fail to send their children to Sunday school are careful about the religious training of their heart. On that bas s Peter was rebuilt fear. According to calculations based | way we have hitherto walked in. ness," "Lot's Wife," "Jacob's Ladder," "Cain's Mark," etc., occurred. Thirty-four candidates were examined, and it was found that, out of a possible 748 correct answers, only 382, or less than 50 per cent, were given.

Feeling the importance of this question, and desiring to obtain data to common platform of literature in the literature is not a solid property of the literature in the literature is not a solid property of the literature is not a tigation of the subject some two years and Protestant, Jew and Christian, or his moul integrity, and be as strong 250 persons: 42 clergymen, 20 college cation: to whom does it belong? is the II unconsciously we are insincere, the presidents, 30 college professors, 43 question with which we started out danger is only less great in that we others from various ranks of life. As the family, to the state, to the church: Index. to none of these solely and exclusively, but to all four combined in harmonious working, for the reason that man is not an isolated but a social being. Precisely in the harmonious combina-

The Holy Passion of Enthusiasm.

ed, the intellectual, the educated, the we have imagined, and He must fail of attaining the best pos- ed, but of the complexity within sible results of service.

thousand exemplifications in heroic laren, in the Potter's Wheel. lives of men and women in the service Canfield takes an optimistic view, in thusiasm is a high and holy passion. It cent: 'The church does not do its of a mighty harmony. It is knowledge share, nor does the Sunday school. driven by zeal. It is a soul at full stretch under high and holy inspira-

Christian enthusiasm kindles, warms education necessary to good citizen: and burns like flame. It flashes and rivers. It moves onward resistlessly. It pierces the darkness: briges the rivers; climbs or tunnels the moun-

reaches it .- The Evangelical. What Prayer Involves.

Rev. D. W. Faunce in the Standard.

To use prayer only to excite one's could so pray. Praying involves two days of old. persons, one of whom asks, toe other | O, Lord of compassion, we pray Thee, of considerable surprise to me, in ta. supply, must pray as a duty and in the of our enemies and to subdue the pr e

Prayer is as truly an instinct of man's down ward and faces shamed. education. I expected a large pre- moral nature as is the natural instinct. May Thy loving kindness upto t ponderance of opinion in favor of the of a beaver to construct its dam or a and support us with Thy right had, bee to boild its ceil. As universally as to deliver the Cubans who are opprestholic priest puts it. Another point is men have had heads on their shoulders sed and afficied by their persecutors, apparent in the answers, and that is, so universally have the human race and to proclaim freedom for them in had their prayers. Often perverted, order that they also may enjoy the larger part comes from the ranks of often addressed to fals goos and glow of enlightment and freedom teachers and professors. Clergymen mingled with debasing ries, the in- which Thou hast apportioned to us, quite generally seem to be jealous of stituct survives - survives - men's bo- sons of these United States, with Thy Protestants as well as Catholics. A dies survive amid unheal ty airs, or full open, hely extended hand. Catholic view is tersely put by Father men's minds survive amid he fallacies "By no means; for not the they mistake for reasoning, survives that no sickness, misfortune, mishaps, state but the church has been commis- as an eternal part of their eternal eth- or evil accidents may be fall us Bring sioned by God to teach his word." I add ical natures. Men's hopes and equally our ships to desired haven and lead us

Life's Mirror.

loyal hearts, there are brave,
souls that are pure and cally, yes; denominationally, no ".—

president Stryker. "Yes—the central and equally their sense of what is cardinal features of it."—Dr. Cuyler wrong tend to make them pray. Men in their sense of dependence pray with long experiment it seems impracticable, so and some the loss when a well by the long as denominations are so antago-nistic."—President Craven: "The state sense of their independence and so

arrange that it should be given; not at against all that is deepest in himself state's cost, necessarily."-Dr. and in the God who made him to pray as he made him to breathe. He fails Space does not permit quotations to gratify the noblest impulse, the per-

But the word "must" in the verse so tions I case only give an analysis of But the word "must" in the verse so the result. Ninety would give sacred often quoted, becomes also, in view of history and literature, seven would this logical and moral conviction, a teach church history, 120 would have stop with saying "it is a good thing to instruction in moral lessons from the pray," but a man must do this very Bible, II would teach all of the above, and 30 would teach none of them. It enough to "say one's prayers," to rewill be seen that the majority think peat a formula, use words in disobethat it is to safe to teach sacred his- dience and unsubmission. There must tory and literature, and moral lessons be room for God to answer "no" as from the Bible, and that only a few well as to answer "yes." Otherwise would admit anything else. One we take the throne. We must be exhundred and forty-two distinguish pectant that God will do what he moral from religious instruction and would not otherwise do. Answers of 40 make no distinction. The large the best kind, and for things better for proportion believe that the chief ob- us than we had desired, we may get. stacle to the introduction of religious All prayer must be restful rather than instruction is sectarianism, narrow-fretful, calm rather than feverish.
ness, bigotry, or superstition. "Poor teachers" is offered as an objection by prayer as in God our hearer. It is the

A man cannot depend on himself in sibility. Some, who believe in religi- emergencies without the habit of sinthe statute books laws regulating, if not entirely forbidding, all use of the Bible in the public schools. While many ministers and church people opinion which, coming as they do with plausibility and solution in our country.

I have given, thus far, statements of opinion which, coming as they do with plausibility. opinion which, coming as they do with plausibility, make attractive from such eminent persons, are entitled to respect; yet they must be releast. The greatest safety here, short garded somewhat as generalizations of the saving grace of God, is a habit and theories. There are statistics at hand, however, which verify the positions taken by the majority, and which show a more alarming condition of impulse, and our consciences will be show a more alarming condition of impulse, and our consciences will be

Beware of Misjudging.

Perhaps it were better for most of us to complain less of being misundertion of these four factors in education stood, and to take more care that we did not give their church relation. In is the difficulty of practical applica- do not misunderstand other people. It ought to give us pause at time to remember that each one has a stock of cut-and-dry judgments of his neighbors, and that the chances are that The men and women who have been most of them are quite erroneous. greatly used of God in the conflict with What our neighbor really is we may evil and in the extension of his king-never know, but we may be pretty cerdom, have not always been the talent- certain that he is not what trained, the strong; but they have been many things we have thought souls aglow with Christian enthusiasm. of him are quite beside the mark. Whatever else they may have had or What he does we have seen, but we not had, they did have this one thing. have no idea what may have been his The Christian worker who lacks this thoughts and intentions. The mere enthusiasm will have a hard time of it surface of his character may be exposhave not the faintest idea. People Enthusiasm is not a rare thing among crammed with self-consciousness and men. It is manifested wherever men self-conceit are often praised as hum Of these about two-thirds are negative toil and strive and contend, in all de- ole, while shy and reserved people are and one-third, evidently having in partments of human ambition and ef-mind the work done in the church, fort. But the enthusiasm that it fort. But the enthusiasm that it life is one subtle studied selfishness Christian is not so common. If we in- get the name of self-sacrifice, and quire for a definition of Christian en- other silent, heroic souls are condemnthusiasm, it is easy to find it in a ed for want of humanity.- Ian Mac-

part-not always wisely or well, but love on fire. It is faith inspired. It gue in this country, the following prayer better with passing years." An opposite view is taken by Bishop Vin- and love at concert pitch, in the swell because it mentions the Cubans and the Spaniards by name. Such things

o, merciful and gracious King, God Gods and Lord of Lords, in Thy hand is the soul of every living creature and the spirit of every humas great showers. It rushes like mighty dwelling, from h aven, save, we beseech Thee, Thy servants the American nation, who dwell in these United States, who adhere to the teachings of Thy beneficent attributes, to do good to those who are formed by Thy hand. and who risk their lives as they do this day, to shed their blood like water in this war which duty commands, to deliver the Cuban people who sigh and To use prayer only to excite one's groan beneath the hand of the relent-best feelings would be to attempt im- less and cruei Spanish nation who

whom hears the request. Log- pity and have mercy upon our forces ically, a God must hear. Logically, on land and sea, and give them strengh then, a man having wants that God can and courage to stand before the power There is also a moral 'must." Then ever that with heads ben-

We implore Thee, prosper our ways a few opinions, given in a word: Ethi- their fears, contribute to make them by silent waters. Graciously bestow of

Thy knowledge, understanding and wisdom upon our authorities, councilors, and commanders, that they may succeed in their p'ans on the lines of love, mercy and humanity, that they

may proceed thereon, as now.

Appoint us for salvation and compasion that violence, outbreak and calamity be unheard of in our land, that perfect peace may be accorded to us and to all who dwell in this country now and for evermore, A MEM.

THE SUNDAY SCHOOL.

LESSON VII, SECOND QUARTER, INTER-NATIONAL SERIES, MAY 15.

Memory Verses, 44-46 - Golden Text. Math. xxiv, 42—Commentary by the Rev.

[Copyright, 1898, by D. M. Stearns.] 42. "Watch, therefore, for ye know not title of this lesson is "Watchfulness," and if we consider the special topic of this Second Coming of Our Lord," there is no event for which we would more eagerly watch if we loved it as we should, and we would surely love it if we understood it. The lesson committee suggest that it may Scriptural significance of the whole matter of self control there is no truth that tends more to denial of self and complete self renunciation than that of the immiuttered His last public word to the hypocritical Pharisees and having announce the desolation of Jerusalem, Jesus and His disciples left the temple and as they did so His disciples tried to draw His atand the adornings, but He surprised them by telling them that the whole thing would be thrown down. This led to s question privately asked Him by four of the disciples (Mark xili, 8), and the quesfers to the approaching destruction of Jerusalem, but chiefly to events connected with His coming again at the end of this

43. "But know this-that if the good man of the house had known in what watch the thief would come he would have watched and would not have suffered his house to be broken up." On a former occasion our Lord used the same words (Luke xii, 39), but in connection with watching for His return from the wedding. In this sermon and in the gospels of Matthew, Mark and Luke we must remember that the commission was to Israel, and the messengers were forbidden to go to the gentiles, and while there are essonsf or us all in all the Bible we must not attempt to apply some things which are specially for Israel to the church, or vice versa. Truth for the church concerning the second coming of Christ is found chiefly in the epistles. Notice specially that the coming as a thief does not or should not apply to the church (I Thess. v, 4, 5), for she is loving His appearing and looking eagerly for Him and constantly saying, "Come, Lord Jesus" (Rev. xxli,

such an hour as ye think not the Son of Man cometh." Now, to be ready and watchful is a word for every believer at all times. Having received Christ and be-come clothed with His righteousness, we are ever ready for His presence, for nothing more is necessary to fit us to enter expected to be ever ready for any manner Feeling the importance of this question, and desiring to obtain data to show the drift of thought among the leaders of our land. I began an investigation of the leaders of our land. I began an investigation of the land of these words, for the coming of the Son of Man, as I understand it, is always His coming with His saints in power and glory for the special benefit of Israel and the overthrow of her enemies. It is never death nor Pentecost nor the destruction of Jeursalem (Isa. lxvi, 5, 15; Zech. xiv,

45. "Who then is a faithful and wise servant whom his Lord hath made ruler over his household to give them meat in due season?" Here is something a child of God can always lay to heart. Two things required of us are that we prove faithful

and wise. 46. "Blessed is that servant whom hi Lord when He cometh shall find so doing. One of His accusations of the Pharisees was, "They say and do not" (chapter xxiil, 3), and His warning in chapter vii 21, is, "Not every one that saith, but he that doeth." He was never idle or indolent, and it is impossible that those in whom He has full control can be either the one or the other.
47. "Verily I say unto you that He

shall make him ruler over all His goods. In the story of the talents in the next chapter both the one who gained five and the one who gained two received the com mendation: "Well done, good and faithful servant. Thou hast been faithful over a few things. Enter thou into the joy of thy What can it all mean but that the faithful servants will have places in His kingdom according to their faithful ness? Saved by grace, but rewarded according to works (Rev. xxii, 12).

48. "But and if that evil servant shall say in his heart, My lord delayeth his coming." Whether all that talk that way are evil servants or not we cannot say God knows, but we do know that ther are many who bear His name, at least outwardly, who not only say it in their hearts, but are very bold to say it with their lips, and even after the fashion of 11 Pet. iii, 8, 4.

49. "And shall begin to smite his fellow servants, and to eat and drink with the drunken." There are many Christians both in the pulpit and in the pews who seem to take special pleasure in the smit-ing of others, at least with their tongues, unmindful of the word, "The servant o the Lord must not strive," and of that other, "Judge nothing before the time," and "All things whatsoever ye would that men should do to you, do ye even so to them" (I Cor. iv, 5; II Tim. ii, 24; Math. vii, 12). As to eating and drinking with the drunken, the Lord sees those who bear His name doing even this also, and open ly without shame and in a very literal ense. It is still true that many walk whose god is their belly, who mind earthly things (Phil. iii, 18, 19). Whether there are many who weep over them or not, the Lord knows. If you are clear of the guilt of the literal fulfillment, remember that there are many seemingly lawful things as study, business, innocent amusement the bicycle, etc., which are very intoxicat ing and take time and strength and money which ought to be wholly devoted to Him. The lord of that servant shall come." He may seem to delay and not to care, but in an unexpected day and hour

He will deal with his unfaithful servants. There may be present dealing in the way of trending under foot of men, like the savorless salt, or sickness or death, but these are only partial and except death may be with the desire to lead to repent ance. The great dealing is, as in the las lessons, and also in chapter xxv, 30, the final one, from which there is no appeal or recall. See remarks on the last le and hesitate not to repeat to your class anything you then said, or have them tell you what you then told them, for these things must be oft repeated.

The vineyards of Italy cover nearly

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Masonic.

El Paso I odge, No. 180, A. F. & A. M. Meets every first and third Wednesday at Masonic hall, San Antonio street. Visiting brothers cordially invited.

O. F. SLACK. W. M.

A. KAPLAN, Secretary El Paso Chapter, No. 157, R. A. M. Meets the second Wednesday of each month at Masonic hall. Visiting companions cortaily invited. W. C. HOLMES, H. P. A. KAPLAN, Secretary.

El Paso Commandery, No. 18, K. T. Meets fourth Wednesday of each month at Masonic hall. Visiting Sir Knights cordially nyited. H. C. mYLES, E. C. W. E. RACE, Recorder.

ORDER EASTERN STAR. Regular meeting second Saturday of each ordially invited. MRS. JULIA MAST, Worthy Matron

Alpha Chapter No. 178,

C. Baugh, Worthy Patron.

I. O. O. F.

El Paso Lodge, No. 284, I. O. O. F. Meeting Every Monday Night P C Faddis, N. G. P. M. MILLSPUGH, Secretary.

Border Lodge 874, I. O. O. F Meets every Tuesday night. Flournoy Carter, N C

Canton del Paso, No. 4 Patriarche' Militant. eight of meeting scond Wednesdays in Odd

W. M. PRICE, Captain. W. E. SHARP, Clerk. Mt. Franklin Encampment, I. O. O. F. ight of meeting first and third Thursdays Will I, Watson, C. P. HENRY L. CAPELL, SCribe.

Miscellaneous

National Union. Meets fourth Thursday in each month a dd Fellows' Hall. J. W. Pows, Prest. J. W. WILKINSON, Secretary. Knights of Honor.

deets second and fourth Thursdays of each nonth at Odd Fellows' ball. Visiting brothers redially invited. A. HILLE, Dictator s. A. SHELTON, Reporter.

nited Brotherhood of Oarpenters and Join ers of El Paso. Meets every Sunday at 10 a.m. at Laborall. Visiting members welcome.
-RED WEIDENBECK, Bec. and Sec Woodman of the World, Tornille Camp, No. 42.

Meets every second and fourth Tuesday ach month at their forest, G. A. B. hall, 7 p. a. sharp. Soversions and strangers cordially nyited. G. O. Wimberly. Commander. J T Suilivan, Clerk. B. P. O. E. El Pasc Lodge. No 187 Meets first and third Tuesdays in Odd Fel was hall. S. J. GATLIN. E. B.

E SEELTON, SECTORAL A. O. U. W. Meets in G. A. R. hall on the first and hird Tuesdays in each month. Visiting prothers cordially invited. FRUD WIDMAN M. W. T C KEIPP Recorder.

Foresters of America COURT ROBIN HOOD NO.1 feets first and third Wednesday night of sch month in Odd Fellow's hall.

G F Allen, Merratary Ancient Order of Hibernians. Division No. 1, El Paso County, meets second and fourths Sundays at Union Labor all at 3 p. m. JAS. CLIFFORD,
J. J. O'NEILL, President,

El Paso Lodge, No 82. Regular meeting every Friday night at Castle hall, over Beneke's hardware store Sojourning Knights will receive a cordia welcome. Wm. Kipby, C. C.

, K. B. S. Knights of Labor Gate City Assembly (L. A. 3041.) Meets every Friday evening at the hall corner San Antonio and N. Stanton street, at 8:00 o'clock. JOHN SORRENSON, W.W., B. J. RAWER B. P.

Colored Knights of Pythias

Myrtle Lodge, No. 10

Begular meeting every Wednesday evening in Union Labor Hall over Badger's grocery store. Solourning Knights respectfully invited to attend.

A. O. MURPHY, K. of R. and R. W. H. SCOTT. C. C.

Bliss Lodge No. 221. K. Of P Regular meeting every Monday evening at O. R. C. hall. Visiting knights welcome. W. F. HEMPEL. J C GRAET.

Church Directory

FIRST PRESBYTERIAN CHURCH Myrtle Street Henry W. Moore, Pastor. Residence, 913 North Stanton Street.

HOURS FOR SERVICE. 11 a. m., morning worship. 7:30 p. m., evening worship. 9:45 a. m., Sunday school. 6:15 p. m., Sen. Christian Endeavor

4:00 p. m., Jr. Christian Erdeavor. 4:00 p. m., (Monday) Intermediate Endeavor 7:30 p. m., Wednesday, prayer meet

The Ladies Aid Society meets at the church the first Tuesday of each montu The Session meets in the pastor's stu-

BAPTIST CHURCH, CORNER SAN O. Millican, Pastor. Residence Magoffin Ave.

HOURS FOR WORSHIP. 9:45 a. m., Sunday school. 11 s. m., morning worship. 3 p. m. Junior Union. 4 p. m. Serior Union. 7:30 p. m., evening worship. 7:30 p. m. Wednesday, prayer meet

CATHOLIC CHURCH OF THE IMmaculate Conception, Myrtle Ave. and Campbell St. Father Cahill, Rector. R. sidence North Oregon St. HOURS FOR WORSHIP. Catechism at 9:30 a. m.

High mass sermon 10 a. m. GERMAN LUTHERAN CHURCH Rev. Heuboeten, Pastor.

HOURS FOR WORSHIP. Services held every Sunday at 3:30 p. m. in the First M. E. church on Myr-

TRINITY METHODIST EPISCOpal church, South. Corner Texas and Stanton Sts. Rev. J. T. French. Pastor. Residence, 712 North Campbell

HOURS FOR WORSHIP

11 a. m., morning worship. 7:30 p. m., evening worship. 9:30 a. m., Surday school. 3 and 4 p. m., Epworth League. 7:30 p. m., Wednesday, prayer meet FIRST METHODIST EPISCOPAL church Myrtle Avenue. Rev. J. G. Hall, Pastor. Parsonage back of

church. HOURS FOR WORSHIP. 11 s. m., morning worship. 7:30 p. m., evening worship. 12 m., class meeting. 9:45 a. m., Sunday school. 6:30 p. m., Epworth League. 7:30 p. m., Wednesday, prayer meet-

CHRISTIAN CHURCH. MYRTLE Ave. Rev. G. H. Morrison, Pas-Residence, 604 Mesa avenue. tor.

HOURS FOR WORSHIP. 11 a. m., morning worship. 7:30 p. m., evening worship. 6:15 p. m., Senior C. E. 3 p. m. Junior C. E. 7:30 p. m., Wednesday, prayer meet-

ST. CLEMENT'S CHURCH. MESA Ave. Rev. M. C. Martin, Rector;

Rectory adjoining the church. HOURS FOR SERVICE. 7:30 a. m., boly communion. 11 a. m., morning prayer.

8:00 p. m., evening prayer. 9:30 a m., Sunday school. 3 p. m., Catechism. Holy days-10 a. m , holy commun-Wednesday-10 a. m., Litnany and

PARISH SOCIETIES. The Vestry meets the third Monday in each month at 7:30 p m. The Brotherhood of St. Andrew, (Chapter 441,) meets the third Thursday in each month at 7:30 p. m.

The Daughters of the King, (Chapdy the first Tuesday evening of each ter 460,) meets every Friday at 2 p m. The Rector's Aid society meets every Tuesday at 3 p. m., except the Tuesday after the first Sunday. The Woman's Auxiliary, (Margaret B. Martin Branch,) meets at 3 p. m. on the Tuesday after the first Sunday in

each month. The Ministering Children's League meets every Saturday afternoon at the residence of Mrs. Floyd Payne. The Altar Guild meets the Saturday preceding the first Sunday in each

CONGREGATION AL CHURCH, (Mexican.) Lower El Pasostreet. Rev. A. C. Wright. Pastor: also, director of Congregational Training School,

501 N. Santa Fe street HOURS FOR WORSHIP. 10 s. m., Sunday School.

3 p m., Junior C. E. 7 p. m., evening worship. 7 p. m., Wednesday, prayer meeting

Y. M. C. A. SAN FRANCISCO ST. Wm Slean Secretary HOURS FOR WORSHIP.

2 p m., bible study. 4 p. m., mens' meeting. Rooms open through the week from

MEXICAN MISSION OF THE ME-thodist church South. South Campbell street near Fourth street. Rev. J. F. Corbin. Pastor. HOURS FOR WORSHIP.

11:30 a. m., moroing worship. 7:30 p. m., evening worship. 10 a. m., Sunday school.